AUM

Hell was not created by anyone. The fire of the angry mind produces the fire of hell, and consumes its possessor. When a person does evil, he lights the fire of hell, and burns with his own fire.—*Mulamuli.*

Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or of the Church, that is no reason why you should give way to anger—*Brahma-jala-sutta.*

THE PATH.

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The Signs of This Cycle.

MEN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reïncarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preëminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest.* This was pointed out in the PATH in vol. I, p. 57, April, 1886, in these words:

> The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprisiug will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against

each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

A Conversation on Mahatmas.

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F. T. S.

Smith.—I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

Jones.—To what points do you especially refer?

S.—Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

J.—What kind of proof do you want?

S.—Any proof. I should like to see one. That would be the best kind of proof.

J.—Why would it? What would he look like?

S.—Like a Mahatma of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less skeptical.

J.—Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S.—[After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reäppearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "great soul". If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J.—I will not criticize your definition; but the proof you demand, apparantly considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

J.—If you lived in India, a half-naked juggler might come into your court yard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at ihe close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men "great souls"? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a "great soul"? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a "great soul"?

S.—Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it before; but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J.—What would you have them say?

S.—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J.—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue

amazingly, so with your leave please consider my question repeated.

S.—Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J.—Very good. Now let me analyze your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscrete and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their powers are the results of lives of constant effort, carried on under the most favorable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S.—I appreciate the force of your remarks, but still it appears to me that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of

their wisdom in a form that would be partly understood by the more intelligent or intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

J.—Suppose that they did so and that people were not interested enough to read or to listen.

S.—You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J.—Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

S.—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

J.—I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

S.—I do not agree with you, and should like to see the matter put to the test.

J.—It has been put to the test. The knowledge you are so eager for has been published in book form.

S.—When, where? Is it in English or any language I can learn?

J.—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine*.

S.—What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J.—I don't suppose I have.

S.—Besides, I thought Madame Blavatsky wrote that book.

J.—Suppose she did; some human fingers had to be employed, whether those of an Adept or an agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the center of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretense of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of the existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—[Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

WILLIAM MAIN.

The Persian Students' Doctrine.

BEFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who

was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reïncarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenceless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name", whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams

of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart", said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reïncarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad", took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

The way of the Adept is like the way of the bird in the air. He goes through all places and leaves no trace of himself, but the effect of his work may be seen by all men. He has been compared to the verse in the Kaballah where it is said the light flashes forth and then disappears again.

Catechism of Brahmanism.

BY S. T. KRISHNAMACHARYA.

(Concluded from July.)

QUESTION.—What is soul? Mention some theories about its origin and nature.

Answer—In the *Veda* the soul in its embodied state is called Panchajana or five-fold composite, and also Shodasa-Kala-pursha, or a Pursha of sixteen parts. In the Sankya sutras it is called the twenty-five tatwa entity, being:

(1.) Prakriti, Mahat, Manas, Ahankara.

(2.) Five intellectual organs.

(3.) Five active organs.

(4.) Five Tanmatras.

(5.) Five elements, and Purusha, the latter being composed of the twenty-four tatwas and being the entity. This division is said to have arisen from a false construction of a *Vedic* text.

(62.) *Q.*—What is meant by the *Vedic* term Shodoshakalapancha? Can you explain what the fifteen parts are of which the soul is composed?

A.—It is said that Panchasika explains those fifteen parts as follows:

The soul is composed of:

(1.) Sensation of five intellectual organs,

(2.) Sensation of five organs of action,

(3.) Manas-Chitta-Ahankara, and the three qualities, *Satwa*, *Rajas*, and *Tamas*, thus making up the sixteen component parts.

Asita Devata explains the soul in its embodied state as being composite of the sensations of the organs of intellect and action, *Manas-Buddhi-Ahankara* with the three qualities *Satwa*, *Rajas*, and *Tamas*.

(63.) *Q.*—What is the doctrine of Panchasika on the origin and nature of the Soul in its embodied state?

A.—According to him it is a collection of groups of sensations. The first factor in its formation is *Avidya*, ignorance. The others are *Karma* and *Trishna* or desire. He represents the origin figuratively as: *Avidya* as the field, *Karma* as the seed, *Trishna* as the water by which these components grow the idea of soul. He further maintains that there can be no personal identity between the embodied and unembodied soul. The "I" in the embodied soul, which is the product of the three forces of *Avidya*, *Karma*, and *Trishna*, and also of the several groups of sensation, has no

manner of connection with the "I" of the unembodied soul, as the latter cannot be analyzed into any such parts.

(64.) *Q.*—What purpose does the doctrine of the non-identity of the emancipated and non-emancipated soul serve in the philosophy of Panchasika?

A.—It is the hinge-doctrine upon which his whole philosophy turns.

(65.) *Q.*—Explain this.

A.—We have seen that, according to Panchasika, *Trishna* or desire is one of the important factors in the formation of the soul and in its transmigration through various bodies; it is the principal cause of Egotism. If it even be proved that Egotism—which is founded upon the idea of "I"—does not belong to the embodied soul and that it is therefore a false idea, then, according to him, the misery of existence has no real foundation but is solely based upon ignorance. Therefore the means for destroying the misery of existence is by the knowledge that there is no identity between embodied and non-embodied souls. Hence he contends that by constantly meditating on this non-identity and by renouncing all merit, a man attains to emancipation or *Nirvana*.

(66.) *Q.*—Can you mention any divine philosophy which maintains the doctrine of emancipation by knowledge—called *Nirvana* by *Gnyana*, or knowledge?

A.—The Yoga school which believes in a Supreme Being maintains this doctrine.

(67.) *Q.*—According to the Yoga school, what are the causes of misery?

A.—The causes of misery according to that school are five.

(68.) *Q.*—What are those?

A.—(1.) Avidya or ignorance,
(2.) Asmita, or misapplication of concept,
(3.) Desire,
(4.) Aversion,
(5.) Attachment.

(69.) *Q.*—What is ignorance?

A.—The idea that,
(1.) What is not natural is natural,
(2.) What is not pure is pure,
(3.) What is not happy is happiness,
(4.) What is not so is so.

(70.) *Q.*—What is *Asmita?*

A.—The blending together the power which knows with the instruments for knowing.

(71.) What is desire?

A.—It is that which dwells on pleasure.

(72.) *Q.*—What is aversion?

A.—It is that which dwells on pain.

(73.) *Q.*—What is attachment?

A.—It is the very strong desire for things of this world, which mislead even the learned.

(74.) *Q.*—What is the cause of emancipation from these?

A.—One must overcome them by knowledge and by resignation to the Supreme Being.

(75.) *Q.*—What is meant by resignation to the Supreme Being?

A.—Placing implicit faith in God and dedicating all our acts to Him. It is the same as the doctrine of justification by faith.

(76.) *Q*—Is the doctrine of justification by faith taught in the *Vedas?*

A.—Yes, it is in the *Taitteraya Upanishad*, where it is said that Nyassa Vidya, or the doctrine of justification by faith, is one which is different from all others, and that it consists in the dedication of and joining our souls with the Supreme Being. In the sacrificial phraseology it is known as the Soul Offering.

(77.) *Q.*—What are the essential points of the doctrine of justification by faith?

A.—Those are:

(1.) The inability of man to obtain salvation by means of Works.

(2.) The necessity for an implicit faith in the divine grace.

(3.) The grace of God comes of its own accord, irrespective of man's merit.

(78.) *Q.*—Can you quote a passage from the *Upanishad* to show that the divine grace proceeds at the first instance from the Divine Being directly, irrespective of man's merit?

A.—In the *Katha Upanishad* it is said: The Supreme Soul cannot be reached by constant lecturing nor by intelligence, nor by universal knowledge. To him whom the Supreme selects of its own accord it reveals its own nature.

(79.) *Q.*—You said that the doctrine of justification by faith is different from all other doctrines of salvation. Wherein consists the difference?

A.—In all the doctrines the means and the end are different. For instance, in the doctrine of justification by works, the Means are merits and God is the End. But in the doctrine of justification by faith the Means and the End are God himself. He is the Means for obtaining God, and works are not.

(80.) *Q.*—How is this idea expressed in the *Upanishads?*

A.—There it is said: He is the Bridge. Now a bridge is only a means for crossing. By this phrase the *Upanishad* simply means that God is the means for obtaining God. From this fact the doctrine of Justification by Faith is also called the doctrine of *Permanent Means.*

OM.

THE END.

[Note by the Editor on questions 76 to end.] It has been commonly supposed by most Theosophists that only in the Christian religion the doctrine of Justification by Faith exists, or at least that it has no place in Brahmanism. But very clearly it is in Brahmanism, and all learned Brahmins will support the views put forward in the above questions. I remember a conversation I had with Mohini M. Chatterji, who is well versed in his own religion, in which he asserted this doctrine most positively as Brahmanical. He quoted *Bhagavad-Gita* where it says that the Self chooses its own. So also in the Japanese Buddhist sects the doctrine is found. The Shen-shu and the Jo-do-shu sects teach the Doctrine of the Pure Land by which one can be saved by faith alone. The Jo-do says: "In the great sea of the Law of Buddha faith is the only means to enter." But all this does not mean that salvation by works is not possible also. Indeed, it seems to me that in Brahmanism and the Japanese Buddhism reference is made only to this or any other present life, and it must be admitted that no Ego would have the faith in any life to rely solely on the doctrine unless in prior lives, no matter how far distant, it had *by works* acquired the ability to at last in that life attain to and have complete faith. If so, then the final faith leading to salvation resulted from works.

Spiritualism Old and New.

II.

SOME of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage or as inhabitants of the land of Goshen, they could not have been there without learn-

ing many of the spiritualistic and necromantic practices of the Egyptians. In Exodus ch. 22, v. 18, he directs "Thou shalt not suffer a witch to live". The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the lawgiver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah" issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles*. Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

* Acts, ch. 16.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of to day in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, aud then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as to-day the "voudoo women" are far more plentiful than "voudoo men".

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations

before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *séances;* the mediums have said they were under the control of dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained to-day by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necro-

mancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits". A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar", and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities wonld surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some St. Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practises. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

Replanting Diseases for Future Use.

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing".

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This inquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindûs. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond

our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *séance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practises of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results: in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teach-

ing how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all: for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations wonld have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

TEA TABLE TALK.

I HAD just finished reading aloud a letter from one of our circle sent from the West the other day, when the Professor arrived, and seeing the student sitting at the end of the table cried, "Oh, my dear fellow, you are just the man I wanted. Your talk about dreams the other day gave me so many new ideas I think I have hit on a poser for you this time."

We all became at once very much interested at the prospect of the student's being posed. He is seldom put to flight, for he has a way of waiting until you have said all you wish, and then gives the matter such a turn that his expected defeat is your own Sedan day. This time he looked at the Professor quite straight and laconically ejaculated, "Letters and their forerunners, I presume".

A sort of falling of the jaw came to the Professor, and then I knew that again our dear student had posed the other man, and at the same time the voice of the Widow whispered in my ear "I saw a blue light go out of his eyes when old 'Prof.' first spoke".

"Why," exclaimed the Professor, "that's it exactly, though I don't quite give it just that title. But how did you know? Pshaw, it was only a guess! It is this way. When I am thinking of a man, and the same day or the same hour receive a letter from him, is there any necessary connection between my thoughts and the getting of the letter?"

"There may be and there may not. It all depends. Perhaps as much connection as between our listening here to a letter being read, your coming in just then, and my putting your query for you, 'by guess' as you say. A close connection is quite possible, and exists in the greater number of such cases. You have heard of the so-called superstition of the 'forerunner' in Scotland and other countries? No, you paid no attention to that? Well, they think that some people have what they call a 'forerunner'. This

is often a fleeting image of the person which comes to the house or place to which the original is actually travelling, as if to give warning of the approaching person, but which does not speak. In other cases it is a knock or number of knocks sent on ahead as a kind of courier in advance. It does not forebode death, but is simply a forerunner, the person's own familiar herald. Well, it is the same thing with letters. They have their forerunners which travel on in advance, some at a long distance, others not far before. It is a sort of pressure of aura, an aura full of the characteristics of the writer, and given impulse and direction from the very definite thoughts and ideas of the correspondent toward the person written to. But really this is preaching; I don't wish to monopolise the evening."

We all drew in our breaths, for this was exactly what we had been talking about one day in the student's absence, and now he provokingly proposed to cut off the explanation at the beginning. So there was a chorus of "Go on! Don't do like that. This is not a tea in Society. You can have the evening."

"Do you mean," questioned the Professor, with an I'll-draw-him-out expression, "that certain objects—such, for instance, as letters—have spheres of their own, of an extensible nature, which can and do travel on ahead, where, impinging on the sensorium of the person to whom they are written, they produce an impression or image or thought of the writer in the brain of the individual against whom this sphere impinges?"

"That is exactly it,"—and I caught a flying look from the student which telegraphed that he was the one who had paused so as to draw the Professor out and on into the web of his own words, which being in his own style, might the more quickly be accepted by his brain.

"The existence of an aura around objects, and especially those belonging to man, has been proved. Letters not only have it on general principles, but also in a specialized state due to the concentration by the writer upon thought, words, and person. It remains with the epistle somewhat in the way a mass of compressed air travels along with a bullet or a cannon ball. This latter is now well known, for by an instantaneous photograph the cushion of compressed air and the bullet have been distinctly reproduced on the plate. What obtains in physics obtains also in the realm of actual physics, to coin a term.

In some cases I have measured the time this forerunner will reach me, and found it often to be one day, which meant in one case five-hundred miles distance and in another one-thousand miles."

"Then of course," I said, "each mass of this aura, which must be personal to the writer, carries with it the idea or picture of the friend?"

"Yes, this is so with all our thoughts, and we fix them firmly in the letter during the writing. Then the aura is all permeated with our image, and when the brain receives it that image produces an idea about the writer. In some sensitive persons a partial knowledge of the contents of the coming letter is gained, though in

most cases only in the vaguest manner. I think we have cumulative proof of this in telepathy and mind-reading."

Just here, in the most annoying way the door-bell announcing visitors not in the charmed circle began to ring, and both the Professor and the Student pleaded engagements—with each other, I suppose, to continue the conversation as they walked along.

JULIUS.

LITERARY NOTES.

AUGUST LUCIFER has two gems, the first paragraph of "On the Watch Tower" on page 444, and Dr. Wilder's article on "The Soul", one of the most graceful and beautiful things ever given by *Lucifer*. Full of classical and other quotations indicative of far-reaching lore, and sweet and pure in its thought on the great verities of soul-life, it is deliciously musical in its finished diction, and astonishes those who have only known Dr. Wilder as a lecturer or as an occasional writer praised mainly by H. P. B. "The Adaptability of Eastern Yoga to Western Life" takes hold of its subject with a healthy common-sense which at once secures confidence and respect, and its sound practical teachings are just the kind to produce earnest and progressive Theosophists. Mrs. Patience Sinnett in "The Rationale of Mesmerism and the Higher Self" vindicates Mr. A. P. Sinnett's use of terms by argument and authorities, and with hardly a touch of controversialism dislodges the enemy in so placid and conclusive a fashion that one hardly knows whether the conquest is more masterly in its method or in its success. The reviewer in *Lucifer* understands Solomon's 300 wives and 700 "spouses" to be the 3 and 7 Sephiroth respectively, "his Shaktis (powers, principalities, etc.)". The fractional system of hermeneutics—dividing by 100 and spiritualizing the quotient—must be, one would say, a god-send to evangelical commentators, to whom Abraham's slaves and Solomon's harem have long been a trial sore.—[A. F.]

AUGUST THEOSOPHIST. "Old Diary Leaves V" deals largely with the emphatic manner in which at that era H. P. B. identified herself with Spiritualism, rather hinting at than giving explanation. For the *Spiritual Scientist* Col. Olcott wrote an important circular, and enquired of her by letter how to sign it. She replied that the Masters wished it signed "*For the Committee of Seven*, BROTHERHOOD OF LUXOR", afterwards explaining that his and her work was being supervised by seven Adepts of the Egyptian group. When she actually saw the circular she pointed out to Col. Olcott that the initials of its six paragraphs formed the name of the Egyptian Adept whose pupil he then was, and the Colonel proceeds to illustrate not only the possibility of such unconscious use of imparted thought, but the reasonableness and naturalness of suggestions from Adepts in a way not violative of Karma. "The Faith of the Nineteenth Century" is good. "Death of a Living Faith" begins auspiciously with great common-sense, and then rambles off into pointless quotation of the silly notions and tales to which East Indians seem so hopelessly addicted. "Light in the Darkness" gives the "highly satisfactory evidence" certain excursionists found of the presence of Yogis, none of the party apparently being exacting as to its quality.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 8, contains *verbatim* the addresses at

the final meeting of the late Convention of the European Section, Prince's Hall, July 15th. They were by William Q. Judge, G. R. S. Mead, the Count Leiningen, Herbert Burrows, and Mrs. Besant. Mrs. Besant of course easily distances all others, but each of these addresses sketches Theosophy and the T. S. from its own view-point, and the combination gives a highly valuable *plenum*. Any reader must see that the foremost minds in the T. S. are intelligent, practical, sympathetic, and zealous, and that they are not laboring for a fanciful fad but for a philanthrophic philosophy.—[A. F.]

Mirror of the Movement.

AURORA BRANCH, Oakland, Calif., has begun again its public lectures after a vacation of three months,—the first in two and a half years. It has engaged the Lecture Room of the Synagogue, which has been newly papered and renovated, and on Sep. 4th the opening address was made by Bro. E. B. Rambo of San Francisco upon "The greatest objection to Reïncarnation", *i. e.*, that we do not remember our previous lives. The speaker greatly vivified his treatment of it by the use of diagrams. Regular Branch meetings are held twice a month, the course of study adopted being that recommended by the Convention Committee, and the admission of visitors upon application has increased the interest.

KSHANTI T. S., Victoria, B. C., has elected as President Mr. Wm. Berridge, and as Secretary Mr. Hessay W. Graves. It has arranged for a weekly meeting on Wednesday evenings.

BLUE MOUNTAIN T. S., Elgin, Oregon, was chartered on Sep. 19th. This is one of the Branches due to the labors of the Pacific Coast Lecturer. It has seven Charter-members, and is 66th on the American roll. The President will be Mr. Henry Hug, and the Secretary Mr. Chas. H. Marsh.

RECENT LECTURES FROM NEW YORK HEADQUARTERS have been: C. F. Wright, Aug. 14th, Harlem, *How can man become a God?;* Aug. 19th, Brooklyn, *Astronomical Theosophy;* Sep. 4th, Harlem, *The Secret Doctrine;* Sep. 22d, Brooklyn, *Dreams;* Sep. 25th, New York, *The Secret Doctrine:* W. Q. Judge, Aug. 21st, Harlem, *Death;* Sep. 18th, New York, *The Psychic Man;* Sep. 29th, Brooklyn, *Death:* Wm. Main, Sep, 4th, Harlem, *Nature's Workshops:* A. Fullerton, Sep. 11th, Harlem, *Theosophical Mahatmas:* W. Q. Judge, C. F. Wright, and John M. Pryse, Sep. 11th, New York, *Epidemics:* John M. Pryse, Sep. 1st, Brooklyn, *Yoga Practices:* Dr. A. Keightley, Sep. 25th, Brooklyn, *Nirvana.*

IN CHICAGO, less than a year ago, a class was organized to meet at the house of Mr. H. M. Smith, and Mr. Stanley B. Sexton, first President of the Chicago T. S., was invited to take charge. The meetings grew in interest, strangers came in, the work grew in every direction, and several attendants became members of the Chicago Branch. A library of 40 books has been formed, and an active campaign for the winter is purposed.

AT THE RECENT FUNERAL of Mrs. Henrietta L. West, F. T. S., at San Francisco, the Rev. W. E. Copeland used for the first time a Burial Office especially prepared by him for Theosophists.

Pacific Coast Items.

WILLAMETTE T. S., Portland, Oregon, continues to feel the result of the four lectures and the work by the Coast Lecturer in the increased audiences at the Sunday evening meetings, the 90 chairs of the Hall being usually filled. On Aug. 19th the Rev. W. E. Copeland gave an interesting lecture on "The relation of Theosophy to Christianity".

DR. GRIFFITHS lectured at The Dalles, Oregon, on Aug. 16th, the editors of all three papers attending and expressing cordial interest. One remarked that he had gone full of prejudice, but found that the ideas were what he had been cogitating upon for years. At The Dalles Dr. G. was invited to meet Messrs. Duncan and Innes, noted geologists, the former urged by Princeton College to seek fossils of the ape. He had given up hope, other relics being numerous, but none of the "missing link".

AT WALLA WALLA, Aug. 20th, the Court House was granted for the lecture and held a large audience. Full press reports followed. The warden of the State's Prison arranged that Dr. Griffiths should address the prisoners upon "Karma and Reincarnation" on the following Sunday, and he spoke to half of the 447 in the morning and to the other half in the afternoon, besides being allowed to talk confidentially with those wishing. Theosophical literature was distributed and books sent to the prison library.

AUGUST 25TH AND 26TH the lectures were at Spokane, W. T., in the Unitarian Church, the leading people of the town attending and a Judge making the collection. The editor of the principal paper was especially interested and wished to read the *Secret Doctrine*.

IN BOISE CITY, the capital of Idaho Ter., Dr. Griffiths lectured twice to good audiences, and gave a number of parlor talks. As usual, full reports were given by the local papers. At Baker City, Oregon, the authorities gave the use of the Court House, and on Sep. 4th an audience of 75 attended the lecture. The Superintendent of Public Instruction expressed great interest and the purpose to study systematically. On the 6th Dr. Griffiths visited Elgin, Oregon, and lectured in the Council Chamber to a good audience. After the lecture a Branch was organized. Three of the most prominent citizens are Charter-members.

DR. GRIFFITHS lectured in Pendleton, Oregon, on Sep. 10th to a good audience in the Court House, and passed the 11th in Portland. Mrs. M. J. Robinson lectured that evening on "Karma" to an audience of 70, Dr. Griffiths and Mr. L. P. McCarty of San Francisco contributing remarks.

SAN FRANCISCO T. S. has freshened up, and, besides the regular attendants at meetings, has from eighteen to twenty-five visitors. More interest is exhibiting itself also in other ways.

THE HEADQUARTERS at San Francisco, like that in New York, is very desirous to possess a photograph of every F. T. S. for its new album. Especially does it wish those of Fellows remote from it and with whom its work does not put it in correspondence. Each F. T. S. reading this item may therefore consider it a personal appeal, and may respond to it without imputation of vanity or of any other motive than a wish to oblige a Committee which is doing so much for Theosophy and the T. S.

Indian Notes.

Prof. Manilal L. Dvivedi is engaged on a translation of *Mândûky Upanishad* and commentary. When finished, the question of issuing it as one of the H. P. B. Memorial volumes will be considered.

The Adyar Library has been able, through the generosity of an anonymous Australian Theosophist, to spend some $500 in books. This sum is to be appropriated equally between the Eastern and Western sections of the Library.

An old and faithful servitor of the Society has just died in "Nawab", a fine Arabian horse, presented to the Society some ten or twelve years ago by Damodar. He died "regretted by all who knew him".

We hear that the Chinese envoy who recently arrived in Darjeeling has expressed himself as deeply interested in the work of the newly-organized Mahâ Bodhi Society. With such patrons as Dhammapâla has found in the short time of the Society's existence, we cannot but feel that the success of the movement is certain.

Good work is being done in the field of vernacular translation. Both the Meerut and Fatehgarh Branches have published pamphlets in Urdoo, while Brother Rama Prasad, president of the former Branch, edits an Urdoo Theosophical monthly.

S. V. E.

Ceylon.

The harbor Mission is working splendidly, and has brought Theosophy within the reach of some who had not heard of it before. The missionaries have been further equipped with a stock of Theosophical literature for the Harbor work by Countess Wachtmeister, Mrs. Gates, and Bro. Fullerton, to whom I am desired to offer the heartfelt thanks of the missionaries.

The many friends of our Sangamitta Girls' School will be pleased to hear that it is progressing under the able management of Mrs. Higgins. The work of the institution has so grown since my last letter that the Principal has been obliged to secure a larger staff. The ignorance and stupidity of the Sinhalese women are immeasurable, and Mrs. Higgins' work is truly a "God-send".

Writing about our educational work among women, I wish to refer the readers of THE PATH to the letter written by Dr. Alice B. Stockham, of Chicago, to the *Union Signal*. She writes:

> I know there is plenty of missionary work at home, but may it not after all be true that we cannot, as Americans, climb very high on the ladder of progress if any nation or people are far behind us? The world is small, and all emanate from one source. The difference in fundamental principles of religion even is not as great as many suppose, while most life interests are common. I am sure no one would ever regret aiding the Sangamitta Girls' School of Colombo, Ceylon.

Mrs. Stockham has donated $200, and now on her return home to Chicago she is trying to interest others about our work here. She is not a Theosophist.

We are shortly expecting the arrival of some friends—a family of Theosophists—to settle down in Ceylon and help our work and the spread of the Cause. They are Dr. and Mrs. English and family of New Bedford, Mass. These good people are coming at their own expense and own responsibility to work the mission. On their arrival we hope to extend the sphere of our labors. Mrs. Higgins contemplates to make "nursing" a systematic branch of study in the institution, and Mrs. and Dr. English will teach that. We hope ere long to have a medical class for women attached to our institution.

SINHALA PUTRA.

Colombo, Ceylon, Aug. 2d.

England.

August 19th saw a very successful gathering at the Working Women's Club at Bow, founded by the T. S. It was on Aug. 16th that H. P. Blavatsky opened the Club two years ago, and last year and this the anniversary was kept by giving a tea and entertainment to members of the Club. The hall looked very pretty, with long tables gaily decked with flowers and fruit, and when the tables were lined on each side with bright faces, few places could contain more concentrated enjoyment on a given area. Headquarters sent down Annie Besant, Miss Wilson, Miss Black, James Pryse, and J. Ablett, and other members of the Blavatsky Lodge came as willing helpers. These appeared amid a phantasmagoria of tea-cups, tea-urns, milk-pails, cake-heaps, bread and butter piles, and jam—oh! much jam with accompanying stickiness. James Pryse was seen struggling to convey full cups through the whirl; J. Campbell, despite all clatter, sat sternly on one side, looking after the programme and its arrangement. Presently tea was over, the hall cleared, and then after a brief interlude began the entertainment. Some of the girls performed a little dramatic sketch very prettily, and this was followed by glees and solos, and by a couple of clever recitations by J. Ablett that much delighted the girls. Before the music began, Annie Besant made a very brief speech, recalling the memory of H. P. Blavatsky, and her teaching and living of brotherhood; and later, a warm tribute was paid to Mrs. Lloyd for her devoted and persistent work.

Interest in Theosophy seems to be spreading, though slowly, among the London artisans, and Annie Besant is just arranging for a course of six lectures at a Liberal and Radical club at Peckham, a crowded London suburb. The course will deal with main Theosophical teachings, and she is asking Herbert Burrows, James Pryse, and Herbert Coryn to coöperate with her. The details are not yet arranged.

Mrs. Cooper-Oakley has been doing much useful work in Bradford during the last few weeks, and has stimulated the workers there to renewed efforts. Towards the close of her stay, Annie Besant went north and lectured at Heighley and at Leeds. About 200 people were present at Heighley, but the Leeds audience was exceedingly large. On the Wednesday following the lecture a meeting was held by the local friends of Mrs. Oakley, and nineteen persons gave in their names to form a local Theosophical Society. The rent of rooms has been guaranteed for a year, and the prospects of a good Lodge are promising.

From Leeds Annie Besant went to South Shields, and held three large meetings, but unfortunately there is no one there to water the seed sown. It is, hoped, however, that the Newcastle Lodge may be able to do something in that district.

The Blavatsky Lodge was again crowded on Sept. 1st, many persons being unable to gain admittance. The subject was "Death—and after?", and many questions were asked on the Theosophical position.

The General Secretary leaves on Sept. 15th for his tour through France, Spain, and Germany, and we hope to hear of much local activity following his visits. At the beginning of October Annie Besant is to run over to Holland to open the Dutch Headquarters, and to give a lecture in a large church offered for that purpose in Amsterdam.

Bro. James M. Pryse, our American brother and invaluable printer, lectured on September 26th before the Peckham and Dulwich Radical Club on the

"Seven Principles of Man", in a course entitled "What is Theosophy". The other lecturers of that course are Annie Besant and Bro. H. A. W. Coryn, M. D.

There is a Church Congress to be held at Folkestone at the beginning of October. So Annie Besant lectures there in the Town Hall on Sept. 30th, on "Theosophy and Religion". The local paper says:

Friday, the 30th inst., is the date fixed for Mrs. Besant's visit to Folkestone. The great interest displayed on the occasion of the talented lady's last visit leads us to anticipate a very large attendance, more especially as the subject of her lecture may be expected to have a direct bearing upon the Church Congress.

Col. Olcott's Revocation.

To the Members and Branches of T.S. in U. S.:

On the 30th of August, 1892, I received the following telegram from Col. H. S. Olcott:

MADRAS, *August 30. 1892.*

TO JUDGE, NEW YORK:

Col. H. S. Olcott remains president [of the Theosophical Society].

Notice of this revocation of his resignation of the office of President was immediately given by me through the newspaper press of the country. His official letter arrived Sep. 24th and is given herunder with the accompanying circular. They are now printed for general information, and will go to the Secretaries of Branches as soon as possible.

The election of successor to the presidency having been held in all the Sections, and the choice having been unanimous, there will be no new election for the office, but the General Council, consisting of the President and General Secretaries, will make the needed Constitutional alterations. The well-working machinery of the Sections will go on with no change of officials, and the President-Founder will remain at the head of the organization till the very last, thus fulfilling the promise given in his resignation of never ceasing to devote himself to the Cause of the Society which he has so long worked for in season and out of season, in every land and in many climates.

WILLIAM Q. JUDGE, *Gen. Sec'y Am. Sec.*

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, ADYAR, *21st Aug., 1892.*

W. Q. JUDGE, *Vice-Pres. T.S.*

DEAR SIR AND BROTHER:—The restoration of my health and other important considerations induce me to revoke my letter of resignation of office, and I beg herewith to hand you an advance copy of the Executive Circular notifying the fact, which will appear in the September number of the *Theosophist*. You will kindly make the facts known to the American Section.

Fraternally Yours,

H. S. OLCOTT, P. T. S.

EXECUTIVE CIRCULAR.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, *21st Aug., 1892.*

In January last, confined to my room by sickness, lame in both feet, unable to move about save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life-time, this being, they thought, the truest compliment that could be paid me. Immediately, I began building the cottage at Ootacamund on land bought, in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me prepare to receive further and more specific orders by messenger, but without naming time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that if I were really compelled to retire the Presidential office should not be filled during my life-time, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might see yet my way to retaining office, in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the *** that you should go out, either corporeally or officially".

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring Mr. Judge my constitutional successor and their choice, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my retaining office under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June *Theosophist*) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

H. S. OLCOTT, P.T.S.

The Libel on H. P. Blavatsky.

On Sep. 26th the New York *Sun* published a general retraction of the libel emitted by it in July, 1890, which was written by Dr. E. Coues. Coming so late in the month it is impossible to give a full account of this important event, but space will be devoted to it in November. The retraction also covers libellous charges against the Aryan Theosophical Society and William Q. Judge. The law-suit begun by the latter is therefore withdrawn; that brought by H. P. B. died with her death and was not a menace to the *Sun;* hence this retraction, after her demise and when no legal remedy would lie, is unique and reflects credit upon that paper in this venal age.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in September				$2048 87
Contributions since September report:				
Members of Aryan T. S.	$25.00	A. B. L.	$15.00	
M. K. G.	2.00	E. S.	5.00	
H. W. C.	10.00	E. St. J. B.	5.00	
P. v. d. L.	2.40	M. G. W.	1.00	
A. M. W.	2.50	I. M. R.	1.00	
H. P. J.	10.00			78 90
Actual deficiency September 21st				$1969 97

Notices.

BRANCH PAPER No. 27, *Intuition* by A. Fullerton and the synopsis of an address by C. F. Wright upon *Dreams*, both before the Aryan T. S., was sent to the Secretaries in September. *Forum* No. 39 was issued late in the month.

A LIMITED NUMBER of *Nightmare Tales* in cloth may be had for 60 cts. The full supply of Mrs. Besant's *Reincarnation*, cloth, 35 cents, is now on hand.

NOVEMBER PATH. The number for November will be peculiar in its make-up, and opinions as to the merit of the method followed in that issue are particularly invited from its readers.

If the soil of the mind be impure, a small flying impression may germinate evil plants of thought.—*Book of Items.*

OM.